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A
SERMON

Preached at
The FUNERAL of
EDWARD DRURY, Esq;

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SERMON

Preached at

The FUNERAL of

EDWARD DRURY, Esq;

On the 30th Day of January, 1722-3.

at Kildare in the night C. Pope —

Preach'd by the Rev. Mr. *William Caulfield.*

DUBLIN:

Printed by *Edwin Sandys* in *Essex-Street.*
MDCCXXIII.

SERMON

Preached at

The Church of



Edward Durney Esq.

On the 3rd Day of January 1820

Preached by the Rev. Mr. William Cuthbert

PUBLISHED

Printed by Robert Sanders in Essex Street

MDCXXII

A
S E R M O N

Preach'd at the FUNERAL of
EDWARD DRURY, Esq;

I. Epist. St. Paul to the Cor. Ch. 15, Ver. 20.

But now is Christ risen from the dead, and become the first fruits of them that slept.



H E R E are no misfortunes incident to Man that our great Creator and Redeemer has not ordained proper Remedies against, the greatest losses we are Subject to, frequently become the greatest blessings unto us, tho' we cannot see into the Divine intention, yet we should all rest contented in the distributions

tions of Divine Providence, and in our greatest Afflictions look up to Heaven with gratitude and thanks.

Was Man's felicity limited to the enjoyments of this Life, and his happiness to terminate by his dissolution, there would be some cause for our preferring the Ambition and gaudy Grandure of the Age before the sedate and quiet comfort of a moral deportment and Religious Occupation, there would be less occasion to stay our Passions and resist our Desires ; but since it has pleased God to give us a Soul as well as a Body, a Soul eternal and immortal, it is a matter of the greatest Moment. to prepare the Soul for a state of Bliss which can never be dissolv'd. The Body is in it self the gross, material and brutish part of our Composition, it is an incumbrance to the Soul in its purest perfect Contemplation, for upon its separation the Soul of good Men do of themselves ascend into Heaven, and partake of the great and glorious benefits of our Holy Saviour's Passion



Passion again. Forasmuch as the eternal Wisdom of our Lord God, joyn'd with his infinite and undeserv'd Mercy, doth promise a Day of general Resurrection of the Body which shall be reunited to the Soul, it must be a matter of the greatest concern to the whole Man how to demean himself in this Life in order to be made happy in the next, both Body and Soul shall appear before the Judgment Seat of Christ, to be rewarded or punished according to their behaviour here; this change must pass upon the Body by a general Resurrection, as Christ rose we shall all rise from the Dead,

Now is Christ risen from the dead, and become the first fruits of them that slept.

The departure of our Friend must naturally grieve and afflict us, we know we shall never see him here again, this raises trouble and anguish among us, upon which occasion Faith bids us consider the benefit he has acquired by the alteration passed upon him, and hope assures us that his Body which we

shall see him in glory, and we shall be like him, for as he is, so shall we be.

so much condole, shall be his own again, it shall not always continue in the Bowels of the Earth, but be raised and follow the pattern set before us, the Resurrection of Jesus Christ, which the blessed Apostle sets forth in the Subject made choice of upon this occasion, *Now is Christ risen from the dead, and become the first fruits of them that slept.*

By these words Christ's Resurrection is declared, *Now is Christ risen from the dead.*

Our Resurrection is inferred from his, *and become the first fruits of them that slept.*

Christ's Resurrection is an Article of Faith so well proved by the Testimony of many infallible persons who saw and conversed with him, after his Death and Burial that none discredit it who pretend to Christianity, or truly assent to the Doctrines exhibited in the Gospel; as to our Resurrection Christ is here called the first fruits of them that slept, alluding to the oblation of the first fruits in the Levitical Law, which were offered as an acknowledgment that the whole Corps was
God's,

God's, and as a pledge and assurance that they should enjoy the whole Corps from God again, as you may read in the 23d Chapter of *Leviticus*, for as sure as the whole Harvest did follow the first fruits, so shall the Saints Resurrection follow the Resurrection of Jesus Christ.

Christ is the first fruits of them that slept, not because he is absolutely the first that was raised from the dead, for holy writt informs us of one raised by *Elijah*, another by *Elisba*, and of *Lazarus* raised by Christ, but they were raised to their corruptable Bodies so as to die again, they were not raised to a Life of Immortality ; Jesus Christ was the first that rose never to die again, the first that arose by his own Power, and he alone is the meritorious, the efficient, and exemplary cause of our Resurrection ; this Doctrine of the Church appear'd to the Sadduces repugnant to the nature and constitution of Man, and some of the primitive Hereticks, soon after the commencement of Christianity did
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believe

believe *Carrem non esse vitæ capacem*, that flesh was not capable of a second Life, they judged the Body a great incumbrance and burthen to the Soul, and esteemed it one part of the Soul's happiness to be freed from it, and therefore they set it up as an established absurdity, to believe Death the way to a second Life, which argument St. Paul answers, *thou fool that which thou sowest is not quickened except it die*; he compares our Body very elegantly to a grain of Corn sown in the ground, which quickens after it dies; tho' it dies it doth not perish, but soon revives fresh and green; in like manner the Body is sown in the Grave, but it is not lost, tho' its parts are dissolved by Death, yet they are not annihilated, tho' they be dispersed they are not thoroughly perished, for whatever we lose by Death is not lost to God, whose knowledge is infinite and Power unlimited; it is as easy to Almighty God to raise our Bodies out of the scatter'd Ashes, as to make them at first out of nothing, wherefore Christ told

told the Sadduces who denyed the Resurrection, that they erred, *not knowing the Scriptures, nor the power of God.* St. Matt. 22, 29.

The Body is here but a deform'd object, subject to disgrace and dishonour, when it is laid in the Grave it soon becomes loathsome and intollerable, but when it is raised it will be a glorious Body resembling the Sun in its splendor and beauty ; we move now by the power of material Organs, but after the Resurrection we may ascend and descend like Angels ; it is sown in weakness, subject to decays of Age, to impotency, and wastings by diseases, but after the Resurrection, it will become a powerful Body, no more impotent weak and feeble, neither subject to weariness and weakness ; here the Soul is subject to the Body, hereafter the Body shall be subject to the Soul, for which reason the Apostle says, it shall be raised a spiritual Body, indigent of neither Food, Sleep, nor Rayment ; God himself will then support us by his own immediate power ; most glorious, most great,
oh !

oh ! eternal Lord, prepare us for those enjoyments which we cannot rightly conceive, untill the Day of our appearance before thee, at the great and general Resurrection.

Hail ! happy Day when the Soul and Body shall again be joyn'd, and the felicity of both perfectly compleated, the Heart and Soul joyning the Heavenly Choir, Singing continual praises and eternal Hallalujah's to Jesus Christ, our great Redeemer and Mediator.

In order that this change of us may be of happiness, we should take the greatest care, and contend for the glory and service of God during the time of our probation and tryal, we should often and seriously consider upon what weak hinges our being here stands, and what this Life is, that Men are thus anxious about, thus vainly fond of: which Query St. James answers, it is even as a vapour that appeareth for a little, and then vanisheth away, each Man can satisfie himself by personal experience, of the weakness and frail Structure

Structure of his composition, and where experience fails, reason informs us, that mortal breath doth perfectly resemble a vapour, a very short and uncertain period of time will soon conclude our being; notwithstanding this, so obstinate are the Children of Men, so averse to consideration, that neither the threats of Heaven can dissuade from Sin, nor the daily Spectacles of mortality induce them all to a willing resignation to the Will of God; do Tears and Grief resemble resignation? do sobs and sighs resemble Faith? no, they proclaim our want of Grace, and that we think God unworthy of so good a Man. *The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord:* We should behold this object of Death, not only with concern for the loss, but also with resolutions to imitate his good deportment, and his good steps which he pursued before us, some of which I will chalk out to you.

First, none can be thought effectually to animadvert upon the uncertain Hour of his

Dissolution, who is not constantly upon his Guard, against the vicious Insinuations and Temptations of the immoral part of this World, for there is a principle that disposes to Sin, grafted in the constitution of Man, which naturally acquires strength, and of it self subdues the good dictates of Religion and Conscience ; negligence alone can give it growth, it requires nothing to strengthen but forbearance ; this inclination to Vice deceives our understanding, whence the Prophet *Jeremiah* calls the Heart deceitful above all things ; it is not enough to beware of those external Temptations which surround us, but we must also dread the Insinuations of our own Hearts, for in our Christian warfare, we may discern the evil attempts that are made within our selves against our Souls ; if Divine Providence doth afflict us with Sicknes, with Adversity, with Poverty, or even with Plenty, we may perceive our own polluted Desires casting Poyson into the Divine distribution.

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Inconsideration forbids us to reflect upon the Author of our State, impatience conceals his intent, and pride often says, our prosperity is owing to our own merit; thus men very often confine their sight to themselves, and pronounce themselves disposers as well as owners of the Universe: great God illuminate our Minds and Consciences, give us all grace to direct our Eyes to thee, and gratefully to receive thy Divine bounty and pleasure, particularly upon this present occasion; as our departed Brother has been thy devout Servant, so give us Grace to follow his good Example of Temperance, Humility and Charity, let Industry say, he prepar'd his seat in Heaven, by a Religious and moral deportment in his occupation, let Justice proclaim his regard for the Poor upon all occasions as a Civil Magistrate, and his Paternal duty, acknowledge that he not only provided for the Temporal prosperity, but also for the Salvation of his offspring, by proper Instruction and Religious Example to them.

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As a Friend he labour'd upon all occasions, to reason Men into the great and weighty Virtues of Love and Reconciliation, he was watchful not only for his own Soul, but also for the Comfort and Salvation of those that knew him; I have observed that he took great pleasure to reconcile Foes. A proper deportment of our selves in prosperity, does truly denote a conviction of the incertainty of our Days, or shortness of humane Life, for while Men are in a low Station, their hearts are not discernable nor can we so well guess at their Inclinations, for want of ability to exert themselves and shine forth in Action; upon which occasion our departed Brother, tho' he always enjoyed a decent Competency, yet he justly believed it his duty to encrease his Charitable resolutions and performances with his Fortune, as his Substance increased his Devotion grew; too many vain Persons upon any addition to their Fortunes, pride in the possession, and lay their empty Heads immediately to work, how to gratify
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their vanity and ambition, with stately habitations and gaudy attendance; this was not his case, he began with the House of God, his thoughts were taken up with the better part, and therefore at his own private expence, he rebuilt, adorn'd and repaired this Church, he chose to be at those expences here, which some few others would have joyned him in, nor did he end in the Church, but purpos'd to plant a considerable number of Protestants near it, so well was Religion fixed in his Heart, that he improved in his Charity, in spite of the vicious Temptations of Fortune, or allurements of deceitful Wealth, and as a further argument of his good disposition, he assured me he would build a Charity School, and keep a good number of poor Children, which Christian Act so much and so well recommended, must be of the greatest benefit to our Souls, it is a distribution very pleasing to God, and advantageous to the Commonwealth.

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From

From these few particulars, viciated by no opposite Vices, I think I may with justice, and to the satisfaction of my beloved Audience, infer, that this method and these good Actions, joyn'd with the best of Resolutions, wrought upon our Brother an happy change, that they have transferred him from a State of mortality, of woe and misery, to a blissful advancement of glory and happiness, reserved as equally from our knowledge as enjoyment.

To have a supernatural knowledge, and perfect sight of God, to see the Lord as he is, to feel no pain, and enjoy all pleasure and solid comfort, to have every thing and want nothing, must constitute a state of bliss most worthy our whole endeavours, for which reason, we should all with the greatest sincerity, bless God for the promotion of our departed Brother, with the truest fervency bless his holy Name, for all his Servants departed this Life, in his faith and fear, beseeching him to give us Grace, so
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to follow their good examples, that with them we may be partakers of his Heavenly Kingdom: grant this oh! Father for Jesus Christ's sake our only Mediator and Advocate. *Amen.*

FINIS.

